

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion : he will comfort all her waste places ; and he will take her wilderness like Eden and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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PLURALITY OF WIVES—SOCIALLY CONSIDERED.

(From the *Deseret News.*)

"We do not find our opposition to the admission of Utah, upon any conflict of polygamy with the Constitution, for there is none; or with the Federal statutes, for these are silent on the subject; or with the Common Law of England, for that is without binding force on American legislators, and, at best, but a light which judges consult in the absence of statutes. But we found it upon this—that polygamy debases the race, corrupts the man, degrades the woman, brutalizes the relations between the sexes, withers the holiest affections of the human heart, desecrates the family hearth, turns love into lust, men into despots, and women into slaves; it is a violation of the eternal laws of our physical and moral nature, a sin against society, a crime against God."

The above is extracted from a copy of the Philadelphia *Daily Register*, of thirteen years ago, because it contains all that is advanced against plurality of wives, from a social point of view, in a few words; because it proves that the discussion of the subject is not a thing of yesterday, as some would try to make it appear; and because we have not seen anything half so terse or pointed from our opponents on the subject, since it was written.

We have patiently sought for some arguments to reply to, when starting to treat upon the subject socially, but have failed to find any. Abuse, viluperation and malignant assertions have been indulged in without limit, but calm, rational argument has not yet been attempted by those who desire to oppose plurality of wives.

No one is required to prove a negative. Were such a thing admitted in argument, any number of assertions, the most wild and improbable, might be made, and the truth or falsity of the subject under consideration would never be reached, through the endless obligation of disproving such assertions.

The objections quoted above are like the entire mass of matter printed against plurality of wives, mostly assertions, and we are not required to disprove them; in fact, the only way of doing so is by proving their opposites.

The connection between the social and physiological conditions of the human family is so close, that the

difficult to deal with them separately, as physiological results are often dependent upon social circumstances. Defenders of monogamy theorize very beautifully and very poetically with regard to its social and moral excellence and physiological elevation. But in this practical, every-day life of ours, mankind are compelled to admit, whether voluntary or otherwise, that an ounce of practice is worth more than a ton of theory. All the assertions made in the extract quoted are based upon the assumed correctness of a theory, which practical results, however bitterly unpalatable they may be, have proved to be a miserable failure. The only way in which the truth can be reached, is by carefully noting those results. If it be found that the social condition of society, where monogamy is exclusively allowed by legislative enactments, is below that of even eastern countries, where plurality of wives is practiced, unrestrained by the fear of God, ungoverned and undirected by divine revelation, then the conclusion must be reached, whether the admission be made unwillingly or not, that however poetically monogamists may theorize, in practical working the principle has failed to meet the requirements of society.

Christendom has institutions of almost every kind for the dissemination of what its inhabitants believe are correct principles—hundreds of thousands of paid preachers; millions of salaried teachers; innumerable schools and educational seminaries; a press that permeates the entire face of the nation, continually wielding a mighty influence for good or evil;—in short, it possesses all, or nearly all, the advantages claimed for it, which eastern nations lack, for producing a superior condition of morality. Yet, the first thing almost that meets the gaze of those who visit its large cities, under the very shadow of its holy places, flaunting before the buildings devoted to its sacred purposes, its religious and moral cultivation, are the terrible evidences of an existing evil, which has grown and is growing with fearful rapidity, for which a new term has had to be coined—"the social evil."

When referring to this plague spot upon society, we do not wish to be

understood as implying, by imputation or expression, that any comparison can exist between it and plurality of wives, as practiced under the law of God; but in drawing a comparison between monogamy and plurality of wives we note this, because it is the most prominent, practical result of the former which meets the eye at first sight, and appears in all its hideous magnitude on closer examination. Christendom condemns prostitution, repudiates it as unholy; so does the Lord our God; so do we. But its condemnation by Christendom is simply in words—it is theoretically condemned, but practically endorsed, sanctioned and legislated for. Statesmen, preachers, teachers, legislators and public men of every class, have among them those who, though they may loudly decry it, are its most active agents. From the hamlet to the city, from the hovel to the palace, its influence extends, its abominations are practiced, its shameful orgies are celebrated. Christendom theoretically denounces plurality of wives, while it practices a promiscuous intercourse of the sexes, illegitimately and illegally, in a manner the most lewd, filthy and horrible of which it is possible to form any conception. The trivial causes for which divorces are sought in many parts of this great nation, that a change of partners may be obtained, is denounced, and justly so, by every right-thinking moral man and woman; yet throughout Christendom men and women, not a few, but an immense percentage, nightly seek a couch of shame and sin, flitting from one criminal partner of an hour to another, until the most loathsome of diseases, brought on by insatiate and unholy sexual intercourse, demands a large share of the attention of medical practitioners, while a class has sprung into existence, as a consequence of it, who are almost exclusively devoted to its cure. With the intelligence of human beings, they sink below the brute creation in beastial and indiscriminate intercourse. A condition of society has thus been produced, from which the lascivious natives of oriental countries, who make any pretensions to respectability, would turn with loathing and disgust.

But do not monogamists abhor this terrible evil? They do, in theory; but it is found to be a practical result of, and attendant upon monogamy, wherever and whenever monogamy is enforced and practiced. It is not necessarily involved in one wife marriage, but it is invariably found to accompany or follow it. It is admittedly uncontrolled and uncontrollable by the existing creeds and moral influences of Christendom.

That it is not confined to a few, let the facts bear witness. An eminent English statistician declared a few years ago, and his declaration was uncontradicted, that *every twentieth woman under the government of the Queen of Great Britain was a public prostitute.* It is a notorious fact that the morality of France, Germany and some other European countries, is below that of Britain, and our own nation cannot claim a very great superiority in point of virtue. Add to this the vast amount of moral turpitude revealed in divorce courts, suits of *crim. con.*, seductions, abortions, and other kinds of unvirtuousness of which no public mention is ever made, and the social condition of Christendom presents a picture too horrible to dwell on its contemplation. The misery, degradation, debasement and corruption consequent upon the "social evil," are beyond the reach of any statistician.

If this does not "debase the race, corrupt the man, degrade the woman, brutalify the relation between the sexes, wither the holiest affections, desecrate the family hearth, turn love into lust, men into despots and women into slaves," who are bought and sold for a few dimes, then facts have no significance, language has no power, and the evidence of our senses is worthless.

It may be urged that we are trying to exonerate one wrong, by proving that a greater one exists. Not so; we simply aim to show the social condition of the Christian world in the relationship of the sexes, which is the point at issue. Men who are no doubt well meaning and well informed in many respects, see this condition of society, and draw their inferences concerning plurality of wives from it, misjudging from what they see, and de-

plore of that with which they have no practical acquaintance nor any personal knowledge; while others, corrupt in themselves, can only look through their own filthy and libidinous desires. The evils, then, which are charged upon plurality of wives, are really those which are found to attend the illegitimate and indiscriminate intercourse of the sexes, disallowed, yet practiced throughout Christendom.

Much as the morality and virtue of the "Mormons" may be sneered at, we challenge the most bitter enemies of our people to point to *one such case among us*, till the "humanizing" efforts of some who talk loudest of our alleged lasciviousness, brought the evil to our cities. The "social evil," with all its horrible results, was unknown in Utah until then, and is unknown to-day among those who believe in a plurality of wives.

That the doctrine is not a crime against God, has been proved in our previous articles; that it is not a sin against society, nor a violation of our physical and moral being, we design showing.

The wrongs of women, under the practical application of the doctrine in this Territory, is a favorite theme with those who most loudly abuse it. What are those wrongs? Where is woman most wronged? In villified and slandered Utah, where she is protected, her virtue preserved, her chastity guarded inviolate, her purity viewed as a pearl beyond price, where she can become the honored wife of the man she loves, and the happy mother of his children, who are trained with care, and fostered with a guiding parent's hand in paths of righteousness and virtue? or in those vaunted places where she is the prey of every seducer's hellish arts; where, when her holiest affections have been played upon until she becomes the victim of her virtue's murderer, she is cast forth as a pariah, to tread the downward path of degradation among the thousands of her fallen sisters, a thing to be loathed, abused, despised; the playing of a moment, the curse of her destroyers, the living evidence of eternal crime?



FALSE TRADITIONS AND THEIR EFFECTS.

(From the *Western Standard*.)

The greatest obstacle that has ever opposed the spread of truth and the diffusion of correct principles, is the traditions of the people. So potent is their influence, and so much importance is there attached to them, that truth is but seldom received, even when supported by the best of reasons and evidence, if it comes in contact with them. They are set up as a standard or criterion by which every new principle or idea must be measured and judged ; and whether they be true or false, correct or incorrect, by its agreement or disagreement with them must it be accepted or rejected. Every advocate of truth, whether religious or scientific, has experienced this. The history of the world is replete with instances of this kind. Jesus of Nazareth, the Son of God, the Creator of all things, who advocated and endeavored to propagate a system of pure and heavenly truth among men, by receiving and obeying which they might obtain eternal glory and felicity, was killed by the people to whom he was sent, because his truth could not be reconciled with their traditions. This was the difficulty he had to contend with during his entire ministry in the flesh. He would have gathered them as a hen gathereth her chickens under her wings ; he would have made a peculiar people, a holy nation and a kingdom of priests and kings of them, if they would have accepted the truth which he taught. But they would not. His pure life, his heavenly teachings, and the sublime doctrines which fell from his lips, only enraged them ; they were so filled with traditions, and unbelief produced by those traditions, that they thought such a fellow unworthy to live on the earth. The more truth he taught, the more embittered they would become ; and he learned by experience the truth of his own counsel to his disciples, "not to give that which is holy unto dogs," "neither cast ye your pearls before swine, lest they trample them under their feet,

and turn again and rend you." Upon one occasion they seized stones to stone him. He asked them, for which of the good works, out of the many that he showed them from his Father, did they stone him ? They answered, that it was not for any good work that he done they stoned him ; but for blasphemy—"because that thou, being a man, makest thyself God." This truth was so unpalatable, and it came so directly in contact with all their prepossessed notions and traditions, that they could not receive it.

Though Jesus proved from the testimony of their own Scriptures—the records they professed to venerate so highly—and also by appealing to other convincing evidences, that the ideas he advanced were consistent and true, yet these proofs had no effect upon them ; they neither convinced nor mollified them, and had he not escaped they would doubtless have stoned him. The individuals who received his words and teachings, were those most free from the debasing influences of false traditions. They were persons who had but little worldly knowledge, and who did not pride themselves upon what they knew, but were satisfied to be taught and receive what Jesus had to advance, whether it interfered with their traditions or not. But he had constant labor even with them, though they were, comparatively speaking, devoid of traditions. The vestiges of the traditions of their childhood and early manhood still clung to them, and they were slow to receive the pure truths which he had to communicate. Many of those who were with him during the early part of his ministry, and who had doubtless rejoiced in the truths which he had at first taught, afterwards left him, because he advanced truths which they could not understand nor receive, as they came in contact with their traditions. These are hard sayings, said they, who can hear them ?—and from that time many of them went back, and walked no more with him. They had not

learned that the things that were highly esteemed among men were an abomination in the sight of God ; and that the things that were highly esteemed by God, were an abomination in the sight of men ; and therefore, had not realized that they were fools in the things of God, and that to be taught they must divest themselves of every man-formed tradition. So long as the simple and plain first principles were taught by Jesus, they could receive them. These did not shock their traditions too violently ; but when Jesus began to advance truths that to them were abstruse and repugnant, because of their traditions, they were ready to yield to the suggestions of the Evil One, and reject them and all that he had previously taught, and walk no more with him.

The history of "Mormonism," or the Gospel of Jesus, since its advent on the earth in these days, is but a repetition of what transpired when Jesus and his disciples were here preaching these same principles. Though mankind have the history of these events, to which we have briefly alluded, spread before them, and can see, if they would, the cursed effects of clinging to traditions, yet they still persist in following and adhering to them, however contrary they be to both truth and reason. The greatest obstacle in the way of the spread of the Gospel of Christ, or "Mormonism," as it is termed, is the traditions of the people. From the day that the angel communicated the Gospel unto Joseph Smith until the present, there has never been an untruthful, unscriptural or unreasonable principle connected with this system. Every principle which has been taught by the Prophets and Apostles of the Latter-day Saints, has been abundantly verified by Scripture and reason ; but they have not agreed with the traditions of the people, and hence, the persecution that has been so unrelentingly waged against them and their believers. The first principle that Joseph Smith brought to light was that of new revelation, or the direct communication of God with man. Against this the traditions of the people rebelled. Neither Scripture nor reason condemned it ; but on the con-

trary, both supplied the most convincing proofs in its favor. Yet, with the majority, the force of tradition outweighed every evidence of Scripture and reason, and they rejected the doctrine and its advocates. His history, or the history of the system which he taught, and was the instrument in the hands of God of revealing, may be traced, and it will be found that every principle came more or less in contact with the traditions of the people, and, therefore, there has been an unceasing struggle carried on from that day to this between truth and traditions. Many of those who could receive, in these days, the first principles which were taught—as exemplified in the instance of some of the disciples of Jesus—have not divested themselves sufficiently of their traditions to receive the more advanced truths. Traditions conquered ; and Satan taking advantage of them, has led them captive. They have ceased to walk any more with those who would receive and bow to truth in preference to traditions.

Jesus was perfectly aware of this difficulty in the human mind ; he therefore taught his disciples that, except they should be converted and become as little children, they could not enter into the kingdom of heaven. They were to humble themselves as a little child ; and if they humbled themselves as a little child, they would be tractable and teachable, and be free from every tradition that would interfere with the development of truth. If mankind would obey these teachings of Jesus, they would no longer be found arrayed against "Mormonism." What principle of "Mormonism" is there that they could not receive were they divested of tradition? Even the much-mooted doctrine of polygamy, against which their indignation has been continually levelled, would be believed. They would believe it because their traditions would not blind their eyes and prevent them from seeing the strong and irrefragable proofs in favor of its divine authenticity afforded by the Scriptures, neither would they harden their hearts against the influences of the Spirit of the Lord which bears testimony to it. But the people who have not received

"Mormonism," are not the only people who have to contend with these things. The Latter-day Saints themselves have not progressed as they might have done, had they been free from traditions which induce unbelief. Upwards of thirteen years ago the Lord revealed, through his Prophet, principles intimately connected with the restoration of man to his presence. These principles had to be obeyed, or man could not receive an exaltation in the celestial kingdom; but were they received gladly, as they should have been? The blindness and unbelief of the people were so great, in consequence of their traditions, though they knew him to be a Prophet and legally appointed servant of God, that he could not teach these principles openly. Had he done so, many of them would have sought his life as eagerly as some of those did who obtained an inkling of these things; and they were not appeased until they had shed his blood. Gradually these principles have been unfolded unto the people; but they had to be administered carefully, item by item, here a little and there a little, or they would not receive them.

Years have elapsed since the revelation of these truths, and the martyrdom of the man who communicated them; but is the reign of tradition and unbelief ended? No; traditions still harden the heart, and blind the eyes, and operate as an effectual barrier in the way of truth and the progress of man. Men to declare truth

and to seek to elevate their fellow-men to-day, must still calculate on opposition, and must still hold themselves in readiness to be sacrificed at the shrine of false tradition, as a penalty for endeavoring to overthrow its dominion. The Prophets of God to-day, have many of the same difficulties to contend with that he had who offered his life as a testimony of the truth of his mission. The people have not yet learned the lessons which the experience of the past should have taught them. They have not yet learned that every tradition must be uprooted, and that when God speaks and commands, even if it should be contrary to everything that tradition may make dear, there is no other course but to obey. They are too apt to set up their traditions (which their experience has repeatedly proved to be unreliable) as a standard or criterion. Everything that agrees with them is readily gulped down—it is all right—but every truth that does not, is viewed with distrust and unbelief. Mankind will yet learn that they cannot, by their wisdom, know God; but that to know him, they will have to strip themselves of the multitudinous notions and opinions which they have imbibed, and come before him humbly, realizing their own lack of knowledge, and submit to be taught by his Spirit, and by those to whom he has delegated a portion of his authority on the earth. This they will have to learn before they can make any progress.

EXTRACT FROM STEPHENS AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 281.)

The style and character of these ornaments were entirely different from those of any we had ever seen before, either in that country or any other; they bore no resemblance whatever to those of Copan or Palenque, and were quite as unique and peculiar. The designs were strange and incomprehensible, very elaborate, sometimes grotesque, but often simple, tasteful and beautiful. Among the intelligible

subjects are squares and diamonds, with busts of human beings, heads of leopards, and compositions of leaves and flowers, and the ornaments known everywhere as *grecques*. The ornaments, which succeed each other, are all different; the whole form an extraordinary mass of richness and complexity, and the effect is both grand and curious. And the construction of these ornaments is not less peculiar

and striking than the general effect. There were no tablets or single stones, each representing separately and by itself an entire subject; but every ornament or combination is made up of separate stones, on each of which part of the subject was carved, and which was then set in its place in the wall. Each stone, by itself, was an unmeaning fractional part; but, placed by the side of others, helped to make a whole, which without it would be incomplete. Perhaps it may, with propriety, be called a species of sculptured mosaic.

From the front door of this extraordinary building a pavement of hard cement, 22 feet long by 15 broad, leads to the roof of another building, seated lower down on the artificial structure. There is no staircase or other visible communication between the two; but, descending by a pile of rubbish along the side of the lower one, and groping around the corner, we entered a doorway in front 4 feet wide, and found inside a chamber 12 feet high, with corridors running the whole breadth, of which the front one was 7 feet 3 inches deep, and the other 3 feet 9 inches. The inner walls were of smooth and polished square stones, and there was no inner door or means of communication with any other place. Outside the doorway was loaded with ornaments, and the whole exterior was the same as that of the building described below. The steps leading from the doorway to the foot of the structure were entirely destroyed.

The Indians regard these ruins with superstitious reverence. They will not go near them at night, and they have the old story that immense treasure is hidden among them. Each of the buildings has its name given to it by the Indians. This is called the Casa del Enano, or House of the Dwarf, and it is consecrated by a wild legend, which, as I sat in the doorway, I received from the lips of an Indian, as follows:—

There was an old woman who lived in a hut on the very spot now occupied by the structure on which this building is perched, and opposite the Casa del Gobernador (which will be mentioned hereafter), who went mourning

that she had no children. In her distress she one day took an egg, covered it with a cloth, and laid it away carefully in one corner of the hut. Every day she went to look at it, until one morning she found the egg hatched, and a criatura, or creature, or baby, born. The old woman was delighted, and called it her son, provided it with a nurse, took good care of it, so that in one year it walked and talked like a man; and then it stopped growing. The old woman was more delighted than ever, and said he would be a great lord or king. One day she told him to go to the house of the gobernador, and challenge him to a trial of strength. The dwarf tried to beg off, but the old woman insisted, and he went. The guard admitted him, and he flung his challenge at the gobernador. The latter smiled, and told him to lift a stone of three arrobas, or seventy-five pounds, at which the little fellow cried, and returned to his mother, who sent him back to say, that if the gobernador lifted it first, he would afterwards. The gobernador lifted it, and the dwarf immediately did the same. The gobernador then tried him with other feats of strength, and the dwarf regularly did whatever was done by the gobernador. At length, indignant at being matched by a dwarf, the gobernador told him that, unless he made a house in one night higher than any in the place, he would kill him. The poor dwarf again returned crying to his mother, who bade him not to be disheartened, and the next morning he awoke and found himself in this lofty building. The gobernador, seeing it from the door of his palace, was astonished, and sent for the dwarf, and told him to collect two bundles of cogoio, a wood of a very hard species, with one of which he, the gobernador, would beat the dwarf over the head, and afterwards the dwarf should beat him with the other. The dwarf again returned crying to his mother; but the latter told him not to be afraid, and put on the crown of his head a tortillita de trigo, a small thin cake of wheat flour. The trial was made in the presence of all the great men in the city. The gobernador broke the whole of his bundle over the dwarf's head without hurting

the little fellow in the least. He then tried to avoid the trial on his own head, but he had given his word in the presence of his officers, and was obliged to submit. The second blow of the dwarf broke his skull in pieces, and all the spectators hailed the victor as their new gobernador. The old woman then died ; but at the Indian village of Mani, seventeen leagues distant, there is a deep well, from which opens a cave that leads under ground an immense distance to Merida. In this cave, on the bank of a stream, under the shade of a large tree, sits an old woman with a serpent by her side, who sells water in small quantities, not for money, but only for a criatura or baby to give the serpent to eat ; and this old woman is the mother of the dwarf. Such is the fanciful legend connected with this edifice ; but it hardly seemed more strange than the structure to which it referred.

There is another building which is called by a name which may originally have had some reference to the vestals who, in Mexico, were employed to keep burning the sacred fire ; but I believe in the mouths of the Indians of Uxmal it has no reference whatever to history, tradition, or legend, but is derived entirely from Spanish associations. It is called Casa de las Monjas, or House of the Nuns, or the Convent. It is situated on an artificial elevation about fifteen feet high. Its form is quadrangular, and one side, according to my measurement, is ninety-five paces in length. It was not possible to pace all around it, from the masses of fallen stones which encumber it in some places, but it may be safely stated at 250 feet square. Like the house of the dwarf, it is built entirely of cut stone, and the whole exterior is filled with the same rich, elaborate, and incomprehensible sculptured ornaments.

The principal entrance is by a large doorway into a beautiful patio or courtyard, grass-grown, but clear of trees, and the whole of the inner façade is ornamented more richly and elaborately than the outside, and in a more perfect state of preservation. On one side the combination was in the form of diamonds, simple, chaste, and tasteful ; and at the head of the courtyard

two gigantic serpents, with their heads broken and fallen, were winding from opposite directions along the whole façade.

In front, and on a line with the door of the convent, is another building, on a lower foundation, of the same general character, called Casa de Tortugas, from sculptured turtles over the doorway. This building had in several places huge cracks, as if it had been shaken by an earthquake. It stands nearly in the centre of the ruins, and the top commands a view all round of singular but wrecked magnificence.

Beyond this, a little to the right, approached by passing over mounds of ruins, was another building, which at a great distance attracted our attention by its conspicuous ornaments. We reached it by ascending two high terraces. The main building was similar to the others, and along the top ran a high ornamented wall, which was called Casa de Palomas, or House of Pigeons, and at a distance it looked more like a row of pigeon-houses than anything else.

In front was a broad avenue, with a line of ruins on each side, leading beyond the wall of the convent to a great mound of ruins, which probably had once been a building with which it was connected ; and beyond this is a lofty building in the rear, to which this seemed but a vestibule or porter's lodge. Between the two was a large patio or courtyard, with corridors on each side, and the ground of the courtyard sounded hollow. In one place the surface was broken, and I descended into a large excavation, cemented, which had probably been intended as a granary. At the back of the courtyard, on a high, broken terrace, which it was difficult to climb, was another edifice more ruined than the others, but which, from the style of its remains and its commanding position, overlooking every other building except the house of the dwarf, and apparently having been connected with the distant mass of ruins in front, must have been one of the most important in the city, perhaps the principal temple. The Indians called it the quartel, or guard-house. It commanded a view of other ruins not con-

tained in the enumeration of those seen from the house of the dwarf; and the whole presented a scene of barbaric magnificence, utterly confounding all previous notions in regard to the aboriginal inhabitants of this country, and calling up emotions which had not been wakened to the same extent by anything we had yet seen.

There was one strange circumstance connected with these ruins. No water had ever been discovered; and there was not a single stream, fountain or well, known to the Indians, nearer than the hacienda, a mile and a half distant. The sources which supplied this element of life had disappeared; the cisterns were broken, or the

streams dried up. This, as we afterwards learned from Don Simon, was an object of great interest to him, and made him particularly anxious for a thorough exploration of the ruins. He supposed that the face of the country had not changed, and that somewhere under ground must exist great wells, cisterns or reservoirs, which supplied the former inhabitants of the city with water. The discovery of these wells or reservoirs would, in that region, be like finding a fountain in the desert, or, more poetically, like finding money. The supply of water would be boundless. Luneros without number might draw from it, and the old city be re-peopled without any new expense for wells or tanks.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 12, 1866.

INSTURCTIONS TO EMIGRANTS.

The first ship, *John Bright*, carrying a portion of this year's Emigration, cleared from the port of Liverpool on Monday, the 30th of April, having on board 670½ American adults, or 764 souls. We have not seen a finer vessel, or a better company of emigrants, leave these shores, than those who bade farewell to their native land on the 30th ult, trusting in that God who had, through their own obedience, opened the eyes of their understanding to see and comprehend the importance of gathering out from the midst of the wicked. And while we rejoice in consideration of the number who have succeeded in emancipating themselves, we can but regret the course pursued by some of those who were notified of the sailing of this vessel. The notifications were sent out at the earliest practicable moment, but some of the Saints who received them were so indifferent to their own welfare, that they never intimated, by letter or otherwise, whether they would go in the *John Bright* or not, thus causing a loss to be sustained by this Office. These notifications contain ample instructions, and all that we require of the people is to carefully read them over; and

if the English language is capable of conveying ideas to the understandings of the Saints, they surely can comprehend what is required of them to do. Through the carelessness of some of the Saints, there were a few passengers short of the required number for this vessel.

We have also experienced much embarrassment and difficulty in arranging for the ship *Caroline* (up to date of writing, May 3rd), which is to sail from London on the 5th instant. The notifications for this vessel were duly issued, and as instructed in the body of them, the people are required to return the half IMMEDIATELY, properly filled with names, ages, &c.; but day after day passes by, and the returns are very slow in coming in, and up to within four days of the sailing of this vessel, we have received only 150 returns out of the 350 and upwards, notified. To all human appearance at this time, this vessel will not have one-half her compliment of passengers; and if not, a heavy debt will be incurred by the Church which it will have to pay, in consequence of the slothfulness of the Saints. Again, there is a class who keep the notifications sent to them, failing or neglecting to fill them up and forward them as therein directed, thereby keeping us in ignorance of their intentions about emigration, and come along the *last day*, having broken up their homes, given up their situations, fully expecting that there will be plenty of room on the vessel for them, with every arrangement made for their comfort; whereas, we not hearing one word from them, and after waiting till the last moment, have been compelled to notify others within reach to be at the port of embarkation in their stead. We are fully aware that it is very awkward for the people to be disappointed, when they come with the expectation of going off in a certain vessel; but unless they strictly attend to the instructions contained in their notifications, and let us know immediately, we shall fill up their places; then, if they suffer inconvenience or disappointment, they will have only themselves to blame for their own unwarrantable neglect.

We say unto those who may hereafter receive notifications, that when they come to hand, "Sit down and read them carefully through; and if there are points you do not understand or comprehend, apply to those who are presiding over you, and then these matters will be made clear to your minds. And when you understand what is required, immediately return the proper half to the Office, with names, ages and occupations plainly written in that part designed for them;" and if no time is lost, we shall then be enabled to complete our arrangements for your passage across the ocean, which will be satisfactory to all concerned.

There may be some individuals who suppose when they see the circulars, stating that a vessel has been chartered, that that part of the business is completed, and that nothing more remains to be done at the Liverpool Office, but to wait until the people come forward to obtain their tickets; but in this they are mistaken; there are many things to be done—one very important one among the number is, the provisioning of the ship, which cannot be done until we know exactly how many are going, or until the people return their notifications as directed. It is just as easy to be in time, if we accustom ourselves to punctuality, as to be eternally bringing up the rear. We sometimes think that some people claim the tail-end of creation by right of inheritance, and who do not feel disposed to alienate in the least their possessions. But the Saints

are taught continually, by the Prophets and Apostles of God, the principles of punctuality, and are exhorted by them to prepare themselves to step forward and assume their proper places, and also to prepare themselves to occupy the positions which will be accorded to them, when they become joint heirs with Jesus Christ, which teachings some, we are sorry to say, entirely disregard.

Now, how many of the Saints, after they shall have received their notifications, will still dally along until the last moment, keeping us in suspense, and proving, by their actions, that they do not know whether to put their trust in God or not? If there are any, we say unto you, repent, for you have more need of repentance than those who know not God.

DEPARTURES. ✓ Elders William Jennings and Charles W. Stayner sailed from Liverpool on the 5th inst., for New York, per steamship *Jessie*. Elder Jennings made but a short stay in this country, but thinks that the short time he did stop was occupied to the very best advantage in accomplishing the object of his visit.

Elder Stayner has labored for the past three years in the ministry, and was, at the last Birmingham Council, released to return home. He has been a faithful laborer in the vineyard.

These brethren have our best wishes for a safe and pleasant transit across the ocean to New York, and from thence to "Our Mountain Home" in Deseret.)

C O R R E S P O N D E N C E .

ENGLAND.

SHEFFIELD DISTRICT.

Sheffield, April 25, 1866.

President Brigham Young, jun.

Dear Brother, — I should not feel satisfied did I not write you a few lines before leaving this country, giving to you a brief history of my labors while here, and an expression of my desires at the present time. My love for the truth is no less to-day, than it was when I left home and friends to obey the calls of duty, but is much increased, for every lesson I have taken in obedience has taught to me the propriety and benefits accruing from such a course.

I arrived in Liverpool on the 29th of July, 1863, and was appointed by President George Q. Cannon to labor in the Southampton District, under the direction of Elder Warren S. Snow.

Elder D. P. Kimball being appointed to the same field, we repaired immediately to Southampton, where I remained for about one week, when I was called to go to Reading, over which Conference I was soon after called to preside. The Saints received me kindly, and bore patiently with my inexperience. I labored in that Conference till the close of the year 1863, when shortly after I was called by the General Council at Birmingham, to succeed Elder Joseph Bull in the Presidency of the Sheffield District. My stay in Reading Conference was too brief to allow me to become fully acquainted with the people, as I am of that class who require a long time to become familiar; however, I learned that there were many Saints in that Conference, and had no desire to change my field of labor; but when

called to do so, I did it cheerfully, as I wish thus to perform every other duty in life. While upon this mission I have been greatly blessed. I have not suffered hunger nor thirst to any extent, neither have I been forced to lodge by the way-side, or under the shadow of stacks, as many of the brethren have had to do heretofore. The people of Yorkshire are a kind-hearted people. I would not wish to labor in a better field, and I am thankful that I can leave with the blessing and good will of so many of the Saints. I have not pleased all, though I have endeavored to do so as far as I could upon principles of justice; but justice does not suit all, for it reprobates their evil deeds. This latter class of individuals, if we pander to their views, are very kind, and profess the highest respect towards us, because they have "an axe to grind," an aim in view, an object to accomplish—they expect to receive double in this life for all they do for the comfort of the Elders, or the support of the Work in any way. There is another class, which I am happy to say, constitutes the large majority, who are kind because they look upon it not only as a duty, but as a pleasure; also who labor for the promotion of the cause of truth for the truth's sake. Such I have learned to love, and can but leave them with deep regret; but I have the consolation of knowing that if they hold fast their integrity, they will ere long be privileged to gather with the Saints. All who profess to be Latter-day Saints have my best wishes, and I have no fault to find with any as regards their treatment to me as an individual, but some have not received the truth with pure motives, and consequently they are disobedient, unruly and selfish, and are continually doing injustice to themselves. This grieves those who have the watch-care over them, and take an interest in their present and future salvation, being sensible that such a course leads only to death.

Lest I trespass I will close, praying that the blessing of Heaven may rest upon you in the future as in the past, and much more abundantly, and upon every Elder laboring in the vineyard of the Lord. Your brother in the Gospel,

C. M. GILLET.

AUSTRALIA.

Melbourne, Feb. 24, 1866.
Dear Brother in Christ,—

I avail myself of the present opportunity for the purpose of writing a few lines to you, to acquaint you somewhat with the condition of the great Latter-day Work in Melbourne. I do not, however, propose at present to give an elaborate account of the Work in Australia, as I am not sure that this letter will reach you, I not knowing for certain to whom or where to address it. On the 17th of October 1865, a small company of Saints, in charge of Elder J. D. Spencer, sailed in the barque *Albert* for San Francisco, en route for Great Salt Lake City. Previous to that time, that is to say, on the 14th, 15th and 16th days of October 1865, a Conference was held here, which all the Saints in this place attended, as did also many strangers, and the Spirit of God was poured out upon us in so great a degree, that the strangers present confessed that they never could forget it. It was indeed to the Saints a pentecostal feast, who realized in a signal manner the blessings promised to the believer.

The following is an extract from the minutes of the Conference above referred to:—"Present, two Elders, eleven members, Elder Spencer presiding, brother Milne, clerk. Meeting opened by singing, "Ye Elders of Israel, come join now with me," &c., also "The Spirit of God like a fire is burning," &c., and prayer by Elder Beauchamp. The Authorities of the Church were sustained by a unanimous vote. Elder Beauchamp was appointed to labor in the ministry, as he should be led by the Spirit of God. The Sacrament was then administered by Elder Spencer, after which he made a few appropriate remarks, and bore his testimony of the truth of the Gospel as taught by the Latter-day Saints. He then called on Elder Beauchamp to address the Saints and strangers, which he did for a short time upon the first principles of the Gospel, and also in bearing his testimony of the truth of the Latter-day Work. He expressed his desire for the time soon to come when he would be permitted to follow the Saints who were about to start for the 'Home of the Saints.'

All the brethren followed bearing their testimony and prophesying. Elder Spencer then said he was pleased with the remarks that had been made, and rejoiced in the Spirit by which they had been dictated. The brethren sung, 'Lo! the Gentile chain is broken,' &c. Conference dismissed by Elder Spencer, who thanked our heavenly Father for his great goodness to us all, and fervently prayed that God would watch over and protect the Saints from the perils of the sea, while on their journey to the land of Zion."

Dear brother, when I saw the vessel sail, with all the Saints on board who were in Melbourne, with the exception of myself, I felt for the time being that I was alone; but when I went to my

home, and poured out my soul in prayer to my heavenly Father, I felt the comforting influence of the Holy Ghost, and that I was not alone. I feel the responsibility of my calling, and while I am preaching the principles of the Gospel, I endeavor to live by them. Seven souls have been added to the Church, who are striving faithfully to serve God, and secure the means necessary to take them to Zion. There is a prospect of a still further addition, but be this as it may, I have learned that God alone giveth the increase.

Praying for the prosperity of the cause of truth, I remain your brother, &c.,

J. BRAUCHAMP.

SUMMARY OF NEWS.

AMERICA.—The Fenian movement is becoming more serious, and is engaging the attention of the United States authorities, as well as those of Canada and England. We learn by advices per steamship *City of New York*, from New York, April 21st, that General Meade had arrived at Eastport, and announced his intention to enforce the neutrality laws. At Calais, General Meade had an interview with the British General Doyle, on board the American steamer Regulator. The result of the interview was that Federal troops would prevent disturbances in the vicinity of St. Stephens. The British troops originally intended for that place would be stationed at St. Andrews. It is reported that Meade telegraphed for more troops to be sent from Portland to Eastport. The Federal authorities seized the Fenian schooner Prey at Eastport, and landed her arms at Fort Sullivan. Previous to Meade's arrival at Eastport, quantities of arms had been taken surreptitiously from the schooner under the guns of the American gunboat Winvoaki. The United States vessels Don, De Soto and Ashuelot, have left for Eastport. The British frigate Duncan, Admiral Sir James Hope, with the 17th regiment on board, has arrived at St. Andrews. The British steamers Rosario and Fawn, with a battery of horse artillery and Armstrong guns, are also at St. Andrews. The Steamers Tamar and Simoo are expected. Killian left Eastport immediately on Meade's arrival. The volunteers who were sent to the Lower Canada frontier were recalled, Fenian raids there being no longer expected. At a meeting of the Senate Faction of the Fenians, held at the Cooper Institute, Roberts announced that this would be the last meeting before the final blow for liberty was struck. The Fenian prisoners in Cornwall, Canada, were examined on the 19th instant, and remanded till the 25th instant. We also learn that the steamer Virginia had arrived at New York (from Liverpool), having 38 deaths on the passage from cholera. The disease broke out on the ocean in the same latitude as on board the England. The cabin passengers were not attacked. The Virginia remained in quarantine. Nine deaths had occurred since the vessel's arrival. Thirty-four are yet on the sick list. The steamer England had left Halifax for New York with convalescent passengers. She had no new cases on board.

MEXICO.—Mazatlan, March 23.—Near Mazatlan 1100 French were defeated, with a loss of 700 killed and wounded, and 350 scattered. The streets of Mazat-

atlan were barricaded. It is believed the Republicans would occupy the place. Imperialists to the number of 4000, under Sobodas, are reported to be marching to the relief of Mazatlan.

BUENOS AIRES, March 27.—This city was visited by an awful storm on the 19th instant, which has not been equalled in violence since that of 1805. A hurricane of dust was succeeded by total darkness, and the city seemed threatened with total destruction. A complete panic reigned among the population. Mothers sought their children in vain, and the scenes in the coffee-houses and clubs baffled description. The hotels were crowded, but no lights could be obtained, and the confusion and alarm were thus increased. Several houses were blown down, and every building in the town shaken to its foundation. The loss in the river was very severe, and many persons were drowned. The railway stations were destroyed, and great damage was done to private property.

RIO DE JANEIRO, April 9.—There is no news of importance from the seat of war. The fleet entered the Upper Parana on the 21st ult. The Paraguayans have fortified a narrow position, and planted there 90 cannon, for the purpose of depriving the allies of the support of their fleet. It is reported from the Rio Grande, that a force of Paraguayans had crossed the Parana at Candelaria, driven back the allied vanguard, and were advancing to give battle to the Brazilian army, under Baron Alegre.

VALPARAISO, March 14.—The Spanish frigates Numancia and Bianca returned here to-day, after an unsuccessful attempt to attack the allied fleet near Chiloe. The American steamship Uncle Sam was seized by the Spanish fleet near Valparaiso, for carrying contraband of war.

EUROPE.—Vienna, May 1.—The *Presse* asserts that, in the Prussian despatch summoning Saxony to disarm, Count Bismarck demands explanations respecting the Saxon armaments, and threaten to take measures against Saxony in case she should return an unsatisfactory reply or refuse to disarm. The inhabitants of the fortified towns in Bohemia received notice some time back, to lay in provisions for a considerable period, in consequence of the imminence of war. May 2. According to the *Fremdenblatt*, the intention of holding a Universal Exhibition in this city has been relinquished, on account of the threatening appearance of public affairs. The goods traffic on the railways between this city and Trieste, has been stopped by order of the Government. It is stated that the Prussian reply delivered here yesterday, to the Austrian note of the 26th ult., declares the Austrian proposals for disarmament to be completely nullified by the military measures she has taken against Italy. The *Vorstadt Zeitung* says that Austria addressed a second note to Prussia on the 26th ult., in which she repeated her proposal that the Duke of Augustenburg having the best title to the Schleswig-Holstein throne, should be installed duke of the Duchies. The Prussian note of the 25th, in reply to the Austrian despatch of the 26th, expresses surprise that Austria should have withdrawn her forces from Bohemia, only to continue her armament elsewhere, and that the Imperial Government had not called upon the Middle States to disarm. Prussia, says the despatch, is still ready to reduce her army to a peace footing, if Austria will fully carry into effect her consent to take a similar measure.

ITALY.—Paris, May 2.—The *France* of this evening announces that the Italian fleet sailed on Monday last from Genoa, its destination being unknown. The *Temps* says a despatch from Florence states positively that General La Marmora is about to assume the command of the army, and will be succeeded in the Ministry by Baron Ricasoli. Florence, April 30.—The Chamber of Deputies, to-day, unanimously approved the following resolution, introduced by Signor Mordini:—"That at this momentous crisis every preparation for war should be made." Intelligence received here from the provinces to-day, announces the universal enthusiasm of the people, the troops, and all political parties, in view of the probability of war. A great popular demonstration took place in Naples, also here to-day, in favor of the Government armament and war. Shouts were raised of "Long live the king, the army and Garibaldi."

VARIETIES.

What length ought a lady's crinoline to be?—A little above two feet.

A boy at a crossing, begging something of a gentleman, the latter told him that he would give him something as he came back. "Your honor," replied the boy, "you would be surprised if you knew how much money I lose by giving credit in that way."

"How do you like the character of St. Paul?" asked a parson of his landlady one day, during a conversation about the old Saints and Apostles. "Ah!" said she, "he was a good, clever old soul, I know, for he once said, you know, that we must eat what is set before us, and ask no questions for conscience' sake. I always thought I should like him for a boarder."

The agents of two rival iron-safe manufacturers were recently presenting the claims of their respective articles. One was a Yankee—the other wasn't. He that wasn't told his story. A gamecock had been shut up in one of his safes, and then it was exposed three days to the most intense heat. When the door opened, the cock stalked out, flapped his wings, and crowed loudly, as if nothing had happened. It was now the Yankee's turn. A cock had also been shut up in one of his safes with a pound of fresh butter, and the safe was submitted to the trial of a tremendous heat for more than a week. The legs of the safe were melted off, and the door itself so far fused as to require the use of a cold chisel to get it open. When it was opened, the cock was found frozen dead, and the butter so solid, that a man who knocked off a piece of it with his hammer, had his eye put out by a frozen butter splinter.

SCRIPTURAL FORTUNE-TELLING.—Whenever the subject of Scriptural fortune-telling came up in Lord Macaulay's presence, he was pretty sure to relate an anecdote of his sojourn in India. He arrived one night, late and tired, at the house of the chaplain of a somewhat unfrequented district, and desired to get to bed as soon as possible. But his host was not going to throw away the rare opportunity of eliciting some valuable information from a guest of such rare ability and scholarship. "Mr. Macaulay," said he, "I positively cannot let you retire till you state your opinion as to the Number of the Beast."—"I was driven into a corner," said the statesman rather than theologian, "and I answered on the spot, 'I have no doubt as to what was foreshadowed by the mystical number—the British House of Commons! The members elected—658—the three clerks at the table, the serjeant-at-arms and the deputy-serjeant, the librarian, and the two doorkeepers, making 666,' and I rushed to my couch."

Christian graces are like perfumes—the more they are pressed the sweeter they smell; like stars that shine brightest in the dark; like trees, the more they are shaken the deeper root they take, and the more fruit they bear.

You may gather a rich harvest of knowledge by reading, but thought is the winnowing machine.

A Turk who had lately arrived in Paris, was asked how he liked a ball. "Ah," said he, "these Europeans spoil everything. Why, they make the men dance!"

A PEACEFUL CITY.—The *San Antonio Texas (Herald)* is charmed with the serene peace that prevails in that city. "With the exception of fifteen or twenty fights, and the exchange of a few friendly shots without any unfortunate results, nothing has happened of moment for two days."

THE KING AND HIS GENERAL.—The King of Prussia was very jealous of the military reputation of Marshal Wrangel; and on the fall of Duppel, not wishing to compliment Wrangel, he wrote to the Prince Frederick Charles in these terms: "After the God of Battles, it is to you, my cousin, that my thanks are due for the victory." An *aid-de-camp* showed this note to the marshal, who said, "His majesty is too kind, too flattering. I know I am a good soldier, but to call me the God of Battles is too much."

IMPORTS FROM FRANCE.—In the year 1865 the importations of merchandise from France into the United Kingdom were of unparalleled magnitude, their computed real value having amounted to upwards of 31½ millions sterling. Compared with the aggregate imports in the preceding year, an increase is shown of more than £6,000,000, the greater part being due to additional supplies of wheat and flour, silk raw and silk manufactured, provisions of various sorts, and wine. Ten years ago the total value of French produce and manufactures received by this country was little more than nine millions, so that in the last decade the augmentation has exceeded 245 per cent.